

The Brooklyn Jewish Center Review

Sowing the Seeds of Death
for the Zionist Organization

Palestine Travel Notes

An Outline of Jewish Marriage

The State of the Jewish Community
in Vienna Today

Jews Among Christians

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Center Review to Establish Library
of Nazi-Banned Books



GREETINGS

— from —

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Center Review to Establish Library of Nazi-Banned Books

THE *Review* takes the initiative in a movement which is certain to be greeted with enthusiasm. It has undertaken to establish a library containing the books which were burned by the Nazis in Berlin in that memorable bonfire which inflamed the intellectual world with indignation.

A similar library has been established in Paris, and now consists of 15,000 volumes. Another library is now being organized in London by the Countess of Oxford and Cathcart, and those interested with her in the work include Prince Hubert Lowenstein, Lord Marley, Ellen Wilkinson, Leonard Frank, Louis Golding and Margaret Goldsmith.

The purpose of such libraries of the banned is obvious. They are to preserve, in readily accessible collections, all books which the Nazis outlawed in Germany. They are to preserve these cultural contributions to the world, and at the same time remain monuments both to the men and women who created them and to the barbarity of those who, with medieval fanaticism, burned them.

The books that were burned were mainly by Jewish authors. Partly for this reason it is fitting that a Jewish publication, sponsored by a Jewish institution of the standing of the Brooklyn Jewish Center, should initiate such an undertaking.

The collection will, for the time being, be housed in the Brooklyn Jewish Center. As it grows larger other arrangements will be made.

The *Review* now calls upon all members of the Brooklyn Jewish Center and their friends, as well as the public in general, to assist in the collection of these books. Send to the *Review*, at the offices of the Brooklyn Jewish Center, either the books or a contribution to cover the cost of their purchase. The books need not be new. If you have one or more at home, these will be thankfully accepted.

Although the Nazi book burning received world-wide attention only a few titles of the destroyed books were published. Until the *Review* receives the complete lists,

as compiled by the Paris library, of which Dr. Alfred Kantorowicz is the secretary, the following 20 names of authors condemned by Nazis are given, and these may be used as a nucleus for the collection. In subsequent issues the *Review* will publish further lists.

Georg Bernhardt
(former editor of the *Vossische Zeitung*)
Franz Boaz
(Anthropologist)
Lion Feuchtwanger
Sigmund Freud
Ernst Glaesen
(Author of "Class of 1911")
Heinrich Heine
Ernest Hemingway
Helen Keller
(The denial by her German publisher has not yet been substantiated)
Ferdinand Lassalle
Jack London
Emil Ludwig
Heinrich Mann
Thomas Mann
Karl Marx
Karl von Ossietzky
(former editor of "Weltbühne")
Erich Maria Remarque
(author of "All Quiet on the Western Front")
Ludwig Rennel
(the Pacifist)
Artur Schnitzler
Theodore Wolff
(former editor of the *Berliner Tageblatt*)
Arnold Zweig
Stephan Zweig

The first anniversary of the Nazi literary auto-da-fe will be on May 11. Let us commemorate it with the acquisition of a substantial number of the works of the twenty authors listed above.

PALESTINE TRAVEL NOTES

By DR. ISRAEL H. LEVINTHAL

THERE is no longer any hardship in sailing for Palestine. Not so many years ago there were very few direct cruises to the Holy Land, and these were arranged from the point of view of the tourist who wanted merely to cruise the Mediterranean in the winter of the year. Today, due particularly to the hundreds of Jews eager to visit and to settle in Palestine, many of the liners have arranged frequent direct tours to Haifa. Our boat makes the trip in only eleven days, and that even allows for three interesting shore excursions, whereas a few years ago one had to allow from 16 to 21 days. And the cruises follow one after the other. So large is the number of Jews sailing, that the Lloyd Triestino, a branch of the Italian Line, has just announced that it is naming one of its vessels the "Tel Aviv", in honor of the first all Jewish city in Palestine. Nor does the observant Jewish passenger find any difficulty now with regard to his food. Most of the liners are now provided with Kosher kitchens, under Rabbinic supervision, and the Jew can eat to his heart's delight. Traveling from America to Palestine has become as simple a matter as a trip to London or to Paris. I have met on this boat Jews who have made this Palestinian journey six or seven times. One can sail for Palestine today on a most modest budget, and one can sail in luxurious fashion. Palestine is today the tourist's haven par excellence.

* * *

THE vessel on which we are sailing is making a Mediterranean Cruise. It stops at Haifa, of course, but Haifa is only one of a half a dozen or more stops on the shores of the Mediterranean. Many of the passengers, particularly in the first class, are not bound for Palestine but are making the complete cruise back to New York. Somehow, a keen observer can tell at a glance those who are Palestine-bound and those who are just cruising. The faces of the latter have a tired expression,—they evidently ran away from their daily tasks to seek rest and recreation. There is no yearning in their hearts except, perhaps, to play and to rest. The faces of the former, however, radiate with a mystic joy; their eyes beam with hope. They are bound for somewhere, toward which their hearts longed for years. They are going home again; to their own home! They look, they feel, they even act like children who are coming back to their own home after an absence of many years. There is gladness in their hearts,—a gladness that beggars description.

* * *

AS we approached the end of the voyage, the Jewish passengers found in their cabins an invitation to attend an all-Jewish dinner, given by the officers of the liner, and sponsored by the official Mashgiach or supervisor of the Kashrut on the steamer. The dinner was given in the dining room of the Tourist Class,—yet, strange as it may seem, many of the First Class passengers attended. All distinction of classes disappeared that night. They were not First Class or Second Class or Tourist Class passengers,—they were all Jews, united by a common hope and common dream,—all bound for the same place, all yearning to touch the sacred soil of

their ancient rejuvenated land. The writer had the privilege to speak to the assembled diners, but words were superfluous that night. The occasion spoke for itself. These Jewish hearts spoke more eloquently than the lips of the finest orators. They told the story of one of the world's greatest miracles,—of a people and a land supposed to be dead for almost 2000 years having come to life again!

* * *

WE had just returned a short while ago from an excursion to Pompey, the ancient city that was lost and that had been recovered through the diligent labors of archeologists. By a coincidence I was walking with a well known Jewish archeologist who had already achieved distinction in his chosen field. He introduced me to a lady, a friend of his, and in the course of conversation, I asked her if she too were bound for Palestine. "No", she replied. "I am just making the cruise." "It's a pity", I ventured to suggest to her, "that you have only a few days in which to see all of Palestine." "Oh", she replied, "I am not even getting off the boat. I am not interested to see Palestine." "Surely", I again countered, "even if you are not a Zionist, you must be interested to see the unique experiment that the Jews are making in their land." "No", she persisted, "I am not interested to see it!"

As we left here, I turned to my friend, the archeologist, and said to him, "Now I can appreciate your reaction when you find a ruin of a pre-historic age. I got the same reaction in meeting a Jew of the pre-Hitler age,—a ruin of a Jewish heart and mind!"

* * *

WE were just returning Erev Shabbos from an interesting excursion in Naples, when the news was flashed from passenger to passenger: "Doctor Weizmann boarded the ship!" Everyone was thrilled with the news and all eagerly awaited the opportunity to see and to greet him. It was interesting to watch the faces of the non-Jewish passengers as Dr. Weizmann walked into the Social Hall or as he strolled on the promenade deck. They seemed to know him, at least by reputation. They whispered to each other as if to say: Here is the leader of the Jewish People! It was a look of respect, such as is given to royalty. They recognized in him a true prince of his people.

Soon the word was flashed that a Zionist Mass Meeting would be held the very next evening in the Dining Room of the Third Class. The hall was crowded with Ha'utzim, many of whom boarded the steamer in Genoa or Naples. There were Jews from Germany, from Switzerland, from England, from many of the eastern countries as well as from America. Suddenly Doctor Weizmann entered the hall. The ovation that he received was so spontaneous, so heartfelt, that this great prince himself was overawed. And his speech was so intimate, so full of prophetic vision and courage! Then came the singing of these new Chalutzim. I have heard Zionist songs sung many a time, but never with such

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AN OUTLINE OF JEWISH MARRIAGE

By RABBI LOUIS M. EPSTEIN

AS we look across the ages, we notice three distinct lines of progress in the course of the Jewish marriage, the change from the matronymic family to the patronymic one, the change from the household to the home and the change from the purchase marriage to the covenant marriage.

Ethnologists are practically in common agreement that the matronymic family preceded our present patronymic family. By this we mean that there was a time when the woman was the head of the family, not the man, that she stayed with her own tribe and the man came as a stranger and a guest, that the home was hers, the children hers and kinship was counted by her. The Jewish marriage was no exception to the rule. We too had our day of mother-rule before we reached the father-rule under which we live. Of course, this happened practically in prehistoric days, but vestiges of it were left through a goodly part of the early biblical period. For a considerable time, several forms of marriage existed side by side, and one among them was the matronymic marriage. It is not an uncontested point among scholars, yet the evidences are too compelling. It would take us too far afield to enumerate all the proofs, but some few may be cited. When the Bible first proclaims the initiation of the marriage institution, it words it in the following way: "Therefore, shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh." If we were writing this proclamation today, we would say: "Therefore shall a woman leave her father and her mother and cleave unto her husband." The Biblical author then, evidently, had before him another picture of marriage, one in which the man leaves his father and mother to graft himself onto his wife's family. Again, in this type of marriage, kinship is counted by the mother. The husband is not a kin, he is only an in-law, even to his own children, because they belong to one group and he belongs to another. Therefore brothers of the same father by different mothers are not blood relations. For this reason a brother and a sister by one father who have different mothers can be married to each other. That is the justification of Abraham when he says to Abimelech concerning Sarah that "indeed she is my sister, the daughter of my father but not the daughter of my mother, and so she became my wife". Amnon, the son of David, conceived an unholy love for Tamar his sister. By an ugly design he found himself alone with her and he violated her. She complains to him: Why resort to violation, speak unto the king for he will not withhold me from thee. Her assumption that the king would consent to a legitimate marriage between them is founded on her knowledge of the law of the day that brother and sister may marry, if they have different mothers. Even the Talmud carries a record of the law among the Noahides that brother and sister are not in incestuous relation to each other unless they have a common mother.

This, then, is the first change we notice in the history of the Jewish marriage, a change from mother rule to father rule. The change started prior to Biblical rec-

ords, continued in its process through the days of the early kings, left traces of the older system for a considerable time later, but was apparently effectively checked in the time of the Deuteronomic legislation. The patronymic family, became the standard family organization and has remained so throughout all these centuries down to our own day. The husband is the head of the family, the males succeed one another in the inheritance of the family estate and kinship follows the father's and mother's lines in respect to incest, but only the father's line in respect to succession.

THE second change we notice in historic order is the change from the household to the home, or may I call it from the family corporation to the family partnership. The original family was not so small or so simple as ours. It was rather a family organization with a head who embodied all the powers and rights of the family in himself. There were in it a number of married couples, but all were part of the one household and governed by the one head. Like a corporation, there was no recognition of individuality of its members; the head was the corporate personality. He stood as the corporate personality before God, for there was no religious individuality in any of the members of the family. He stood as the corporate political unit; every member of the family was of political significance only as part of the corporate head. He was the embodiment of all property right or physical force which belonged to the family. He owned everything and everybody in the household. He could slay or sell his children at his will. Abraham and Jephthah act on the basis of this power in slaying their children, Reuben invokes this power when he offers the lives of his two sons as guarantee for Benjamin.

THE sexual life of the family is also partly corporate. The head of the family has one or more principal wives and in addition a number of inferior wives, slave-wives, concubines. The girls in the family are given to other families as wives or slaves, but the boys are kept in the family and are given legitimate wives or slave wives, assigned special tents or apartments, but still kept within the household circle. The male slaves, too, are assigned certain female slaves as consorts, without any sense of legitimacy about their union. Then there is much promiscuity. The female slaves are the tools of the males for sexual satisfaction, and father, son, male slaves take them in rotation as they may be moved by their desires. The children begotten by the female slaves, no matter who the father, are slaves and added to the family wealth. When the head dies, his principal wives either return to their own tribes or stay in the household enjoying a certain distinction and certain rights of independent personality. His inferior wives, his concubines, go to the successor with the rest of his property. The successor is generally the oldest son. He takes the father's place as ruler of the household and as husband to the concubines. Reuben and Absalom, who wanted to supplant their respective fathers as rulers of the family while their fathers were still alive tried to show their entering upon

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their new power by possessing sexually their father's concubines.

The corporate family broke down in the course of time. The causes were political, economic and spiritual. As the national government grew in power, the family, as a political unit, necessarily weakened. As the pastoral and agricultural life of the people was gradually modified by the infiltration of commerce, the economic solidarity of the household was necessarily loosened. Because of these two factors, and, in addition, because of the spiritual development of the people, the individual gained a certain amount of independence and recognition as a personality, which permitted him to stand by himself as a unit even though he was a member of a family.

THIS last point is of particular significance in the history of Jewish law concerning the family. No longer could the father sell or slay his children without due process of the law. Therein is the significance of the law of the rebellious son. Therein, also, lies the interpretation of the law in the Book of the Covenant that when the father sells his daughter, she is sold for marriage not for slavery. The father who had the right to marry off his son or his daughter in a manner that suited him best, had to relinquish some of that power. In respect to his son, his power came to an end when the son reached his majority. At first that age was the age of twenty, later it was the age of puberty. Finally even the minor son became totally independent of his father in respect to marriage. As regards the daughter, the law declared her independent after puberty. She was independent of her father even before puberty once she had been married. She was totally independent of the father's heirs even as a minor. These changes were all completed before the end of the Second Commonwealth. Later rabbinic teaching further reduced the father's power to the point of declaring that it is prohibited for the father to marry off his daughter until she is of age and enters the marriage of her own free will. Thus in a series of changes, the corporate family household broke down and in its place arose the family home in which there is a partnership between one husband and one or more wives, with the husband as the senior member of the partnership.

Once we have reached the point of seeing marriage in its home setting, we are now ready to notice the third change, that from purchase marriage to covenant marriage. The purchase marriage was the natural result of conditions in antiquity. The ancients, apparently, could not conceive of organizing a family group except in pyramidal form, with superiors and inferiors, with master and subject. Organization on a plane of equality was not within their grasp. Furthermore, equality between husband and wife was impossible because of the tribal background. There was no place where husband and wife could be equidistant from his tribe and her tribe. Either she had to go to him or he had to go to her. In the patronymic system, of course, she had to go to him. But how could he get to her? Why should her people part with her? He had the choice of one of the two methods, either to capture her in war and take her by force or to buy her and pay her price. The first method, indeed, was not unknown to the Jews in antiquity, but the second method was by far the predominant one, and remained established, in form at least, as the Jewish type of marriage for all ages, down even to our own time.

THE purchase price for a virgin was called *mohar* and varied in amount and kind. Seven years' service was paid by Jacob; David paid a mohar of a hundred fore-skins of the philistines whom he conquered in battle; Hosea paid fifteen pieces of silver and a homer and a half of barley. The Bible also knows of a standard or minimum purchase price for virgins, namely 50 shekels, which is equal to two hundred silver zuzim, a purchase price that has remained to our own day and is entered as such in the Ketubah.

By paying this purchase price, in the original scheme of things, the woman becomes the man's property. He becomes possessor of her exactly in the same manner as he acquires a field or a slave. Her hand is like his hand, her labor and earnings belong to him, her personal property, except for certain guarantees, is entirely in his control. The law does not permit him to sell her to another or to pawn her for a debt, but he can impose vows on her, he can annul vows which she herself makes, and he can inflict punishment on her for disobedience. She has no share in his property, not even in the children she bears, who distinctly belong to him, not to her.

From this conception of ownership follow the legal conceptions of polygamy and divorce in Jewish law. She cannot marry a second husband because she is owned by the one; he can marry as many wives as he wants because ownership of one does not preclude ownership of others, if he has the price. She cannot divorce him because she is owned by him; he can divorce her simply as one who relinquishes his rights to something he owns. Furthermore, he needs no cause or ground for divorce, nor even court sanction, for a person can do with his property as he pleases. When he does divorce her, he writes her a bill of divorcement, as he writes a bill of liberation for his slave, as testimony that she is released from him and free to marry another.

THIS is the original and strictly legalistic interpretation of the Jewish marriage. But we have moved quite a distance from it now. The form, the shell alone has remained, the content has been almost entirely changed. In essence, the Jewish marriage has gotten closer and closer to the conception of covenant between two equal parties. We have been helped along this course by two elements, first the super-legal sense, let us call it the prophetic or agadic sense, second by the court entering as a party to the marriage.

The marriage ideal was always the opposite of the marriage form. The first Biblical pronouncement on marriage is that the wife be a helpmate to her husband, not his property. That he dominates her at all is due to a special curse imposed upon Eve for disobedience to God. Husband and wife are under the bond of a sacred covenant, a covenant not less exalted than that between God and Israel. In the later marriage formula, the wife is *sanctified* unto her husband. Her status, even in legalistic literature of later Talmudic times, is similar to that which is sanctified unto God or unto the sanctuary. It is called *Kedushat Hagguf*, a sanctification of person. Ownership of her body or person is altogether out of question. The ideal marriage is the monogamous one, one wife and one husband, such as God has intended in the creation of one Adam and one Eve. Divorce is treachery against a sacred covenant.

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Sowing The Seeds Of Death For The Zionist Organization

By MORRIS ROTHENBERG

(President of the Zionist Organization of America)

A FIERCE inter-Party warfare has been raging in the World Zionist Organization since 1929. It first made itself manifest in virulent form following the issuance of the Passfield White Paper, and crystallized itself in an attack which forced Dr. Weizmann out of the Presidency in 1930. There were those who said that if Dr. Weizmann would step out, the bitterness that had developed around his person and his policies would subside, the normal conditions again would prevail in the Zionist movement. The present situation in World Zionist affairs has not justified that prediction.

At the last Zionist Congress held in Prague, two years after Dr. Weizmann left office, there were such violent scenes of hostility by one Party against the other, as to make that Congress a source of pain to those who were present, and a keen disappointment to Jews throughout the world who expected that in a time of great tragedy for the Jewish People, the Zionist Congress, the most representative assembly of world Jewry, would subordinate factional differences to the need for united constructive action. The bickering and the bitterness were in no way lessened by the fact that Dr. Weizmann had eliminated himself from the political affairs of the movement for two years and did not even appear at the Congress. Many, who like myself, were present at the 18th Zionist Congress, left it with a heavy heart, and with a feeling almost of despair at the animosities that had accumulated. Labor bitterly attacked Revisionists, accusing them of terror and violence, Revisionists countered that the Histadruth was a monopoly that excluded all but its Party members from opportunities of employment. Mizrachi stormed against the violation of traditional Judaism, a large part of the General Zionists were embittered on political and economic grounds. The Congress was a seething cauldron of hatreds.

SINCE the closing of the Congress, the inter-Party strife has fiercely been carried on in the Yishuv in Palestine and all along the Zionist front from Jerusalem to Warsaw. The English-speaking countries,—England, Canada, South Africa, the United States—may be said to be exceptions. Fortunately, Jews in those countries have not been impregnated with the intense and unyielding political partisanship which is so characteristic of East European lands.

Were the battle conducted on an intellectual plane, were it a war of ideas, one could not find much fault with it. For it is not to be expected, nor is it desirable, that a great political movement, such as ours, comprised of heterogeneous elements, bound together by a common ideal, should reflect unanimity of opinion. Such a state would be tantamount to stagnation. The present situation, unfortunately, is far worse. It is nothing short of an inter-Party brawl. Denunciation, recrimination, assaults are almost daily occurrences in Palestine and in other lands.

As to organizational discipline, that seems to be no longer of any importance. The Revisionists undertake their own political work in defiance of the instructions of the Agency Executive, they repudiate the funds, they make their own applications for immigration certificates to the Government. The Mizrachi gives no support to the Keren Hayesod, the official financial instrument of the Jewish Agency.

Such a condition not only brings discredit upon the Zionist movement, it will lead to its complete destruction if permitted to continue.

The ideology emanating from the founders of the modern Zionist movement was that it represented the creative will of the Jewish People to reconstitute its national life. As such, every Jew and Jewess who earnestly desired to participate in the work of Jewish regeneration had a place within its ranks. The picture that present-day Zionism offers is of a movement which is rent asunder, which has no room for mutual understanding or the possibility of unity of action to achieve its goal. Such a thesis is not only un-Zionistic—it is un-Jewish.

IT is to be regretted that the Party system developed at so early a stage in our Organization. Originally, the Zionist constitution made no provision for Parties. It contemplated the building up of the Organization on the basis of groupings according to territorial aggregations. The difference between the political and the practical Zionists, the earliest divisions in the Zionist movement, had not gone to the length of segregating either the one or the other into separate formations, nor had separate economic needs or theories entered as contributing factors. Herzl saw the danger of Party groupings and tried to ward them off, believing that they did not, at that stage coincide with actual every-day interests in Palestine.

With wise foresight, Herzl believed that Zionism could fulfill its aim if it stood clear of incidental entangling elements, and concentrated its thought and its energy upon the larger and fundamental program of reconstituting a National life, preparing the ground which would make possible the manifesting of various phases of the Jewish spirit in Palestine.

But events willed it otherwise. First came the Poale Zion Party, growing out of the unfriendly attitude of the Russian Bund toward Zionism. The Mizrachi followed shortly thereafter, called into being by the fears of the "Gezetzestreuen", that radical elements would place their stamp so strongly upon the movement as to endanger traditional Judaism. Whether the Parties should or should not have been recognized, is now of little moment. We are confronted by a condition and not by a theory.

Assuming that the Parties now actually coincide with present-day Palestinian life, and reflect the struggle for

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GATHERED for REVIEW - - by A. Z.

THE world is passing through a crisis such as will leave one of the deepest marks on history, but in London a Jewish lad reached the age of thirteen and his parents, well-to-do people, decided that the event deserved unusual notice. So they arranged for him the following Bar Mitzvah party:

"The Trocadero Restaurant, on Shaftesbury Avenue, W., was engaged for March 11, the date of the Bar Mitzvah. Invitations were sent to about four hundred guests, bearing the following line: "Celebrations, 6 p. m. to 6 a. m.; cocktails, 6:30 p. m.; dinner 7:30 p. m.; breakfast 4 a. m."

On the day of the event special guards were placed before the doors of the Trocadero, with instructions to scrutinize all arrivals and to admit only those bearing properly identified invitations.

At six o'clock those invited began to arrive and were met with rivers of cocktails and songs and choruses of welcome from a band of Neapolitan singers. Against this exciting background the mother of the boy greeted the guests with a rope of diamonds around her neck.

An hour or so later, according to the schedule which the head-waiters carefully consulted, the celebrants were led into a dining hall which was a dream of Neapolitan fittings. The main table was in the form of a Venetian gondola, and the name of the honored lad was inscribed in large letters on its side. The decorative color scheme was that of the boy's school colors.

Dinner was then served by waiters clad as Venetian gondoliers, while four well-known orchestras played dinner music and bands of singers moved about the tables, joining their sweet airs to the succulent dishes served. Pails of champagne were continually brought in and no sooner was a diner's glass drained than an inexhaustible stream filled it up again.

After the liqueurs and cigars were served the Bar Mitzvah made his long-studied address, and was followed by the principal of his school, who made a speech on the problems of the persecuted Jew. When he finished the guests moved in to another salon, where more drinks were served. Then they proceeded to the ballroom.

Here the guests witnessed a tableau, the curtain finally falling on a gondola with the Bar Mitzvah family grouped around it.

Dancing then began, together with vaudeville acts, and continued until 1:30, when the trumpets blew and the Master of Ceremonies announced that the party, now numbering about seven hundred, would be taken to a "secret destination." Amid laughter and joking the ladies and gentlemen filed out to the sidewalk and stepped into expensive motor cars, which bore them to Sun-derland House, Mayfair.

The interior of this place had been transformed into a London street at night. There were street lamps, posters, bootblacks, coffee stalls, policemen, milkmen and their wagons, hot chestnut sellers and organ grinders. The stalls served refreshments to the guests of a kind never dreamed of by street hawkers. From this street scene the guests continued into the ballroom, where two orchestras provided dance music and hostesses were at

the disposition of such males as were, or could make themselves, unattached.

In the midst of this gaiety newsboys ran in and distributed an "extra" of the Evening News, which contained pictures of the party at dinner, taken only a few hours ago, and an enthusiastic description of the function, ending with: "The novelty of the arrangements made the party an outstanding event in the season's social diary."

At dawn breakfast was served, after which the guests sang "Auld Lang Syne," and wearily but happily, went home.

Many of the Jewish communal leaders of London were shocked by this extraordinary entertainment, and some of them expressed themselves in a manner that no doubt made the hostess's ears burn.

Though such wanton displays have rarely been heard of here, or at least have not reached public attention, we are addicted to some strange ceremonial antics ourselves. There is the "military" wedding, for example, so popular among Jews. It does not take a particularly keen imagination to replace the canes of the male attendants with jewelled swords, their tuxedos with gold-braided uniforms and the "Oh Promise Me" vocalist with a chorus in purple.

* * *

FIGHTING between the Laborites and the Revisionists in Palestine was reported recently in Tel Aviv and Haifa, and these reports were followed more recently by the news of similar battles at Hedera and Rechoboth. The immediate cause of this strife was the allocation of jobs. The Revisionists continued work under police protection and members of the Labor faction were arrested and fined fifty dollars or a month in jail. The reason the magistrate gave for pronouncing this severe sentence was that the authorities were determined to put a stop to such violence.

It is plain that Jews are assuming the attributes of a nation in fact. In the Home-land they are already dividing into bitterly opposing factions; and not only dividing into factions, but belaboring each other's heads on frequent occasions, thus running ahead of other nationalities, which only reach the fist and club stage after a much longer period of incubation of their causes for friction.

* * *

In South Africa anti-Semitism, fostered by local Nazi sympathizers, is becoming manifest. An influential citizen there, Sir Abe Bailey, who controls a number of newspapers, recently issued a statement in which he said:

"There are unmistakable signs that the anti-Semitic wave which has caused so much turmoil in Germany, has reached, and is now becoming, a grave problem in South Africa . . . I submit that the question whether or not this storm is going to burst in South Africa will be decided by the Jews themselves . . . The complaint has been made, not without justification, that the Jew is unassimilable and looks upon himself first and foremost and all the time as a Jew, and only secondly as a citizen . . . In the interests of South Africa as a whole the

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The State of the Jewish Community In Vienna Today

(The following is an abstract of a series of articles, written by the correspondent of the London Jewish Chronicle descriptive of the Jewish community of Vienna, which now finds itself in such a precarious position.—Ed)

THE total number of Jews in Austria is estimated at a little over 200,000; of these about 190,000 live in Vienna. For all practical purposes Vienna Jewry and Austrian Jewry may be taken as identical terms.

Every Jew is compelled by law to belong to the Community unless he formally abjures his membership, when he ceases to possess any Jewish rights. The Community has taxation powers by law over its members, and the only way in which taxation can be evaded is by secession. A considerable proportion of the 713 Vienna Jews who formally abjured membership of the Community last year did so for economic reasons, though a great many also left because they had ceased to have any interest in the faith of their fathers and regarded continued membership in the community as a burden. In either case the secession reveals the sorry condition of Vienna Jewry.

The amounts paid in communal taxation are a legal deduction from the sum returnable for income tax purposes and the State has fixed 6,000 Schillings as the maximum which the community may levy from any individual. At the present rate of exchange this represents about £214 in English money, a substantial sum; but there are few members who pay anything like this amount. Nevertheless it may be stated that the Vienna Jews are required to pay for synagogal and communal purposes considerably more than their London coreligionists.

A VERY large proportion of their taxation is devoted to charitable and social purposes. When it is considered that out of the 190,000 Vienna Jews only some 54,000 come within the communal taxpaying class and that in addition there are considerable demands upon them for voluntary charity, it will be seen that the Jewish burdens are very great. The community has a budget of some six million Schillings of which less than half is provided by taxation, the balance being provided by investments, burial profits and grants from other bodies. The fact that the tax is deducted from the amount returnable for income tax and the knowledge that the payment is devoted to Jewish purposes of a religious or charitable nature, lead to few disputes. Moreover, by law, defaulted amounts are recoverable by legal distraint. This gives the community a valuable hold over its paying members.

VON STARHEMBURG'S NEWS-PAPER WARNS AGAINST JEWS AND DEMANDS 'QUICK ACTION.'

VIENNA, April 7.—A bitter attack on Jewish influence in Austria, published today by Prince Ernst von Starhemberg's Heimatschueter, official organ of the Heimwehr wing of the present regime, aroused unusual interest in view of recurrent rumors of new negotiations between government groups and the Nazis.

Under the caption "Warning," the publication demanded quick and effective action against the Jews in words reminiscent of the most outspoken language in German Nazi newspapers.

—Associated Press Dispatch

It will be clear from the figures given above that an enormous proportion of the Vienna Community are a liability rather than an asset. There is a tremendous amount of poverty and the number of those able to assist in its relief is steadily growing less and their financial ability is also declining. The fact that nevertheless they still bravely shoulder the burden, is highly commendable.

One important point should be noted in this connection. The Jewish Community have lately been required to pay in increasing measure what can only be regarded as a sort of *Schutzgeld*. They have become the victims of a system that is little less than blackmail. A large number of non-Jewish organizations and institutions have started to present demands to the Jews for support. In some instances these objects are quite praiseworthy. In others their utility is, to say the least, dubious. The Jews have found it expedient not to resist these demands in present circumstances for obvious reasons, but they constitute a very grievous additional burden on the already heavily-saddled Community.

ON the Continent generally and particularly in Vienna, the number of institutions dependent entirely on voluntary contributions for their upkeep is limited. Most of the Jewish institutions are maintained, in whole or in part, by the community or the B'nai Brith, and the lodges of the latter organization in Vienna play a very important part in the charitable work of the community.

The fact that so many of the Jews living in Vienna come from abroad and are not, as the legal term has it, "zustaendig" (i.e., properly local citizens) deprives them of the right to relief from State or municipal institutions, and the community has consequently to bear the whole of the burden which they involve in cases of poverty, illness or other needs. A large proportion were war refugees. Another section are refugees from Germany and these, being mostly of a superior class, require expensive assistance.

Vienna Jewry possesses a number of excellent institutions. Many of these date from more prosperous times and are on a scale of magnificence which might well arouse the envy of other Communities.

The Rothschild Hospital, for instance, is a noble institution the origins of which date back to the 17th century. The present building is about fifty years old (one wing is more modern) but is spacious and thoroughly up-to-date, the operating theatres being among

(Continued on page 22)

THE PALESTINE OF TODAY

By ROBERT B. SOLOMON

(On his recent return from a visit to Palestine, Robert B. Solomon, President of the Jewish National Fund in England, gave these impressions of the present state of the Jewish Homeland.—Ed.)

It is 22 years since my last visit to Palestine. It was in the hey-day of my youth, and the appeal of the country was so vivid that memories of it have inspired me ever since. I was, therefore, doubtful whether these glamorous memories were those of a youthful enthusiast, and was rather fearful lest my present visit should bring disillusion. I could write a book on the differences I observed between to-day's scenes in Palestine and those of years ago. But the glamour remains. Indeed, the appeal of the Land is increased by the marvellous scenes of the new life which is awakening.

The most outstanding thing is the happiness of the Yishuv. Happy Jewish communities are not so common in these sad days. In Eretz Israel the reverse applies. Especially are the young settlers so obviously happy in their productive work, singing and laughing as they labour, and singing and laughing in their hours of leisure.

I met many young German refugees and they, too, for all their recent experiences and for all their sad memories of broken-up homes and lost associations, were "caught-up" in the infectious happiness of the camps and colonies. Most of them seem to be settling down to the new life quickly and contentedly, and in my opinion are destined to play a most valuable and important part in the development of the country. The Jewish communities welcome the German exile. In most countries the gates are slammed against the immigrant with the full approval of the natives. But in Palestine the Yishuv welcomes all Jewish immigrants who are willing to play their part in the upbuilding of the land. The Jewish National Fund especially has recognized this principle and has placed at the disposal of the Jewish Agency over two thousand dunams of land upon which the exiles are being settled. Indeed, every reasonable proposal for ameliorating the condition of the immigrant which was within the scope of the Fund's activity, has been accepted. This go-ahead policy is typical of the Fund's activities on all sides.

AND what a marvellous city and district are in the making through the Haifa Bay Land Drainage Schemes! What a wonderful home for a vast population! And to be built on what were until recently deserted, malarious swamps! It will rise up over-night—a great industrial and semi-rural population, actively engaged in producing wealth for the country and the world. It needs no prophetic vision to foresee a Port as important as Alexandria, with a population at least as large and a prosperity at least as great. And all this land belongs not to a development company, not to private individuals, but to the Jewish people itself, available, therefore, for all comers, the only qualification being the industry and ability of the proposed settler.

I had many opportunities of talking to British officials.

I was shown over the whole of this vast area by one of the engineers attached to the staff, and saw work already accomplished, work in process of accomplishment, and I went into the schemes for extending the work so as to open up a large tract of land, part of which will be available for the settlement of German refugees.

The lay-out of this area is according to the plan of Professor Abercrombie which is now before the Government for approval. The area is divided into an industrial zone, a residential zone and an agricultural zone. Already 70 applications for factory sites in the industrial zone—many from German refugees—have been received. I saw some factories actually in process of being built.

THE fact that the Administration is criticised by both Arabs and Jews, though for diametrically opposite reasons, is some indication of its lack of bias. It is neither pro-Arab nor pro-Jewish. Personally, I would characterise the Administration as being pro-Palestine according to the best traditions of the British Civil Service. If it lags behind the boundless optimism which sweeps the Jew along, it is doing its best to stimulate the energy and enterprise of the other less energetic elements in the country. It may mistrust what it characterises as the present boom and be anxious to save up against "the slump"—to the disgust of the taxpayer who would prefer budget surpluses to be spent on roads, harbours, telephones and post-offices. But some mistrust is natural enough, and the Administration may perhaps be excused for not sharing the Jewish view that the conditions which have caused Palestine to flourish will exist for many years and are in no way comparable with temporary booms in European countries.

The flow of Jewish immigration into Palestine cannot and should not be stopped or hindered. There is ample room for many years to come at the present rate of entry. And every day fresh discoveries and developments make a closer settlement possible. More springs, new pasturage, fresh markets, new products, stronger hybrids, new methods of growth and distribution, more draining, more water catchments, fresh terraces, new roads and transport facilities—all these are adding every day to the absorptive capacity of the country.

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HAVE THE BROOKLYN JEWISH
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FOR A YEAR.

YOU WILL GAIN A FRIEND FOR
THE CENTER THROUGH IT.

JEWS AMONG CHRISTIANS

By PROF. SOLOMON GRAYZEL

LONG before modern forces began to transform Christian thought there were Jews who sought a compromise with Christianity. At the very beginning of the last century a disciple of Mendelssohn's, David Friedlaender, offered to effect it by giving up Judaism in favor of mild Unitarianism. Strong in their self confidence, the Protestants of that day insultingly refused it. They thought that Judaism was dying anyway, so of what use was it to compromise? As a matter of fact, Jews, young Jews of that day, flocked to the Church by the thousands. Those were the ancestors of the non-Aryan Christians about whom the German Protestants are now fighting. But it was not the defeat of Judaism that that mass conversion signified, it was the defeat of the narrow rabbinism of the day which sent its time in pulpit and internal quarrels, instead of in the enlightenment of the Jewish population. It was to check this stampede into the Church that a group of young Jews devoted themselves to the Science of Judaism in order to uncover the profound bases of Jewish life. Out of this grew the Reform Movement, which was in large measure also an attempt not to develop Judaism, but to bring it in closer harmony with its surrounding culture, in other words, with Christian culture. It gave up the mitzvah; it all but denied the Sabbath; it completely abandoned Jewish nationalism; it emphasized those same broad ideals that are presumed to be at the basis of every religion. It thus offered itself to Christian civilization as a Judaism to which it could not logically object.

Nevertheless, Christendom continued its objection. Anti-Jewishness continued quite as if nothing were happening. Outside of many minor instances, two major ones will serve to indicate that the situation had really undergone no change. In Germany, Bismarck recognized that he could use the hatred of the Jews to the advantage of his party. With surprising ease he revived all the suspicions and accusations that had plagued the Jews for centuries. Since it is no longer feasible to hate the Jews as Jews, and because it was race consciousness on the part of the Germans that Bismarck was after, and not religious consciousness, a new phase began in the Gentile treatment of the Jew. The word anti-Semitism was invented. The Semites were now the destroyers and the poisoners, not the adherents of the Jewish religion. It was a bid to the new intellectualism, and at the same time enabled the Germans to include also the Reform and the emancipated Jew.

The second instance is the Dreyfus case in France. All of France was aroused by the supposed betrayal by a Jew of his trusting Fatherland. Here, too, it was not the Jew as a religious man who was attacked—Dreyfus could hardly be called that—but the Jew as a man of alien blood.

We are reduced to the necessity of explaining the causes for the anti-Semitism of the present day on a basis other than religion. The answer lies in another cause for anti-Semitism, in the feeling that the Jew is a different type of human being. The feeling itself is

there, and is very strong; but the explanations for it in the mind of the Gentile are usually very vague. He feels this difference without being able to explain it even to himself. That is why he accuses the Jew of the most diametrically opposite faults. We are most frequently accused of being a nation that wants to maintain its own nationhood, and still have all the advantages of being part of other nations. At the same time we are being held up as a people devoid of any sense of patriotism; the international, the ever-wandering Jew, who has not and cannot have a sense of home. We are the capitalists who have faith only in money and power; we are also the leaders of all the disgruntled elements, and are always plotting to undermine the civilization of the West. We are the cowards, afraid to strike a blow even in self-defense; and we are the criminals who live on blood and booty. We are the super-intellectuals, and we are the ignorant and uncouth and superstitious. We are social climbers, and we are clannish. In brief, we are everything that at the moment seems objectionable, and when that moment passes, the objection passes, and another objection is brought to the fore. One thing is certain, there is something wrong with us, a something which the Gentile fails to understand. That something, I maintain, really exists—it is the distinctive Jewish point of view, our cultural attitude toward the world.

TO some of the above faults we must plead guilty, only we would deny that they are faults. Judaism can know no patriotism in the generally accepted sense of the word. Jews may be patriots; that at any rate has been amply demonstrated. But Judaism as an attitude toward life must not, cannot be bound by any territorial line. For that matter neither could pure Catholicism, and in the heyday of the Catholic Church, the Pope claimed supremacy over kings and princes. But the Popes tried to rule the western world actually and physically. In this they did not succeed. It was the spirit of nationalism that defeated the Catholic Church. One by one the western nations fell away from the Universal rule of the Papacy. The final disestablishment of the Church, that is the denial that religion is bound up with the state in any way, was in reality the final victory of nationalism. The western nations are not universally minded. Their tribes have fused into nations, and they pay homage to the national god just as they used to pay homage to the tribal gods. This is the real meaning of the religious revolt of the Nazi party. They are frank about it. Religion, Christianity with its Jewish heritage, demands a united Humanity. That to them seems weak and self-effacing. In times of stress and of national need a god of force is necessary, and they hark back, therefore, to Wotan and Thor, they want to abolish all differences between Catholic and Protestant, so as to unite their people under the rule of a tribal god. Like Machiavelli, they believe that Christianity is good enough for private life, but is inconsistent with Patriotism.

(Continued on next Page)

THAT Christians should be able to see something worthwhile in this is understandable, for they have long ago reduced their religion to individual proportions. They have had no bitter "Weltschmerz," no great pain when they saw humanity divided and brutalized, as long as certain dogmas were believed, and certain efforts made by each human being to gain his reward in heaven. Judaism, however, cannot remove the world-view from itself. Theologically speaking, it has always sought for a Kingdom of God right here and now. Judaism has believed nations are no sacred and perpetual phenomena. We have seen too many come and go. But Humanity goes on, and must go on. Moreover, we have lived in the midst of many nations, and our experience has taught us that division is the curse of humanity. Our home is the world; our thoughts transcend boundaries; our love cannot be confined to one race or one land. This does not preclude patriotism, but it is patriotism plus, and this plus makes "one-hundred per centers" uncomfortable in our presence.

A second element in the Jewish point of view is a belief in self-discipline. In a sense it follows out of the first. The spiritual world must have our allegiance through Law just as the physical world does; only these laws are self-imposed. We have seen how easy it is to talk glibly about idealism and yet never have it as part of one's inner being. The Jew believed in the necessity of incorporating this idealism in small daily actions, and in former days they chose such activities as seemed to them to be most conducive to this result. We may find objections to this or that activity, to this or that law, but to the bringing of Law to the aid of idealism there can be no objection. The entire Jewish moral and ethical code was poured into these separate activities, and if the Jewish people, during the middle ages led a saner, more temperate, less brutal existence, it is this self-imposed discipline that was responsible for it.

THE Jewish attitudes, it seems to me, that constitute that difference between our point of view and that of the Gentiles, are: our objection to narrow patriotism, our belief in self-discipline, our search to maintain the traditional Jewish solidarity. Taken all together they seem to place us somewhat outside the social groups in which we live, and which are dear to us, since, just because they are dear to us we want to change them in the direction of our own point of view. That makes critics of us, since we never seem to be satisfied with things as they are. And a critic is never liked. Anti-Judaism, anti-Jewishness, anti-Semitism, they are all alike. Each age chooses its own word for its opposition to the Jewish point of view, and its resentment of the critic in the midst. But we must understand that this opposition is a by-product of Jewish life, and will cease either when the Jew has nothing more to criticize, or when the Jew ceases to live.

The first of these possibilities is now farther off than ever, since there is more rather than less to criticize about the world of the day. Even the gains for broader humanism made through Christianity are losing ground. The world is menaced by a return to two thousand years ago. The need to fight this paganism is as great for the Christians as it is for the Jew. Already there are signs that the two will have to co-operate. That

the Catholic Church has thrown its weight in Germany and in Austria on the side of greater tolerance is one evidence of it. We, as Jews, may in our turn find ourselves in the peculiar position of preaching Christianity to the Christians in order to defend it against its pagan attackers.

BUT if there is little danger that the Jews will disappear because of lack of exercise of our point of view, is there danger that the Jewish point of view will disappear for lack of Jews? To answer that question we must distinguish between the external and the internal dangers. Historically we know that persecutions have not prevailed against us. They have done us great harm, both morally and physically; but they have not destroyed us. Of course, it is not safe to argue from this point of view. What did not happen in the past, may happen in the future. But the purely human reaction that we already see before us in the fact that the persecuted German Jews have become more rather than less Jewish, seems to argue for a repetition of the past rather than for something new in Jewish history.

But while we cannot be beaten to death, we can die of anemia. We must not fool ourselves into the belief that there is something mysterious about the Jewish men and women that makes them naturally adopt the Jewish point of view.

This mystical belief in inborn racial characteristics is doing us harm not only when preached by Germans, but also when preached by Jews. Our attitude is not in our veins; it is in our literature. Throughout the ages we have lost millions of fellow-Jews who have gone over to other cultures, and there is nothing in their descendants to mark them off from the rest of their environment. Throughout the ages we have gained thousands of adherents to Judaism, and their descendants are indistinguishable from ourselves. The answer to the problem of the continuance of the Jewish group lies in the mental food that it consumes. The world has lured us, and has failed; it has beaten us, and we still survive. Our relations with the Christians have on the whole not been happy. But the world needs us, and we shall not weakly resign our task.

DURING THE YEAR OF ITS EXISTENCE IN ITS NEW FORM THE BROOKLYN JEWISH CENTER REVIEW HAS GAINED MANY FRIENDS.

INCREASE THEIR NUMBER BY SPREADING THE REVIEW.

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CLIPPED WISDOM

IT is inconceivable to me that Jews should so betray their American citizenship as to organize into a Jewish political body. No religious group in this country can with impunity seek political aggrandizement upon such a basis. The Catholic citizens of our country have suffered much from the false accusation that they are bound together for political ends. Does the Jew wish to open himself to this same accusation?

—JULIUS L. MEIER, *Governor of Oregon*

* * *

WHAT has outraged world opinion in the case of Hitler is the undeniable evidence of the reversion of a great people under Nazi rule to conditions and standards of barbarism from which we thought mankind had long since been delivered.

—DR. JOHN HAYNES HOLMES

* * *

ONE hundred others, back to the days of Caligula, Nero and Tiberius, tried to play the part Hitler is trying to play . . . Some of them were the biggest men in all history, but they all failed ignominiously when they tried to play the leading part in that drama. It is a part too big for any actor. It was too much for Bismarck and for Napoleon.

Remember that you can't persecute the Jews without persecuting Jesus Christ. And any one who thinks Catholics are going to remain silent when Jesus Christ is attacked, doesn't know history.

—REV. JAMES M. GILLIS
Editor of the Catholic World

* * *

WE must find a means of maintaining a permanent protest which even the German skin can feel. There is only one—the withholding of any conceivable help or support; of our custom, our money and our patronage. This is lawful, and quiet, but a visible and potent form of protest. There is not much to be said for sending money into Germany to be spent on armaments; every penny sent there is an act of treachery against the peace of the world . . . The drop in German exports has been impressive; in the printing trade, for instance, in 1932, Leipzig exported 284 million marks worth of printing and only 125 millions in 1933.

—PHILIP GUEDALLA

* * *

HITLER has struck a heavy blow at political liberalism. His success as a ruler has stirred emulation the world around. This country cannot be too vividly reminded of the other side of the picture, the dark evils of such unrestrained rule from above.

—NEW YORK HERALD TRIBUNE

* * *

DOUBTLESS Communism has its Jewish adherents because it seems to be a panacea for the dispossessed. But no fair-minded intelligent person will judge a whole people on the basis of its minority groups. Take Germany's last free election, in 1932, when nearly five million votes were cast for the Communist party. Yet

there are only six hundred thousand Jews in all Germany. Whence came the other four million three hundred thousand voters? From Germans themselves, of course. In the United States we keep no records of the religious or racial identity of our voters. But the municipal election might answer your question. The Communist candidates polled about twenty-five thousand votes. Yet there are almost a million Jewish voters in Greater New York. The great majority of our Jewish brethren are religious to a degree. To their race we owe the august doctrine of God in the Old Testament.

—DR. S. PARKES CADMAN

* * *

The refugees, in addition to being without work, are also strangers, without homes, without friends, without country—very often separated from their families. No solicitous government is striving in their behalf. And no friends or efforts can restore them to their homes and their belongings. They must rebuild their lives somewhere, anywhere. Many of them have no passports or other valid papers to enable them to travel even if they learned of opportunities for work. Trapped like helpless creatures, thousands of refugees face the future hopelessly unless through national and international action ways can be devised for them to found new homes.

JAMES G. McDONALD
High Commissioner for German Refugees

* * *

The German situation has dramatized for us the fallacy of the policy of assimilation. It has blasted the idea that the Jew can hide securely if he will take on the protective coloring out of his environment and make himself inconspicuous. It has brought out, too, the inadequacy of political emancipation as a panacea for the solution of the Jewish problem which, when all is said and done, is a world problem and not the Jew's problem.

—RABBI RARNETT R. BRICKNER

* * *

The race theory, as it is at present put forth in Germany, has not a leg to stand on. The Germans are not Aryans. To a very great extent they are not even Teutons. The Prussians are in large proportion Slavs.

—DR. CYRUS ADLER

* * *

The ability of the Center to serve larger numbers of men and women, boys and girls, in self-developing activities has endowed it with a special significance in the scheme of Jewish communal life. Members of the community have learned to appreciate it for the benefits they derive as individuals and have also come to recognize that the capacity of the Center to render service is attributable to essential qualities of versatility, vitality, and a broad understanding of problems which Jews face as Jews. They have therefore increasingly turned to the Center to undertake activities of a community-wide character. The Center has become to a larger degree the home of various Jewish communal groups and the headquarters for cooperative communal projects.

—JUDGE IRVING LEHMAN

News of the Center

DINNER FOR GERMAN RELIEF AT THE CENTER— MAY 1st

Under the auspices of the local committee for the drive now being conducted for German Jewry by the United Palestine Appeal and the Jewish Joint Distribution Committee, a dinner will be held at the Center on Tuesday evening, May 1st. Reservations may be made at \$25.00.

All those who contributed to the appeal made in our Synagogue on the concluding day of Passover will be entitled to one seat for every \$25.00 donated. Mr. Max Herzfeld is chairman of the committee in charge of the appeal.

\$3,000 RAISED BY THE CENTER FOR GERMAN RELIEF

Following the appeal made by Mr. Morris Rothenberg, President of the Zionist Organization of America at the services on the last day of Passover, the sum of \$3,000. was raised towards the joint campaign for German Jewry now being conducted by the American Palestine Campaign and the Joint Distribution Committee.

All those who made pledges towards the fund are requested to please make out their checks to Mr. Isidor Fine, Treasurer and forward them in care of the Center.

ROGER BALDWIN TO DISCUSS "THE NEW DEAL" AT THE FORUM APRIL 16th

"The New Deal; Towards Fascism or Socialism?" will be the subject of the address to be delivered at our Forum on Monday evening, April 16th, by the well known liberal, Roger N. Baldwin.

Mr. Baldwin, director of the American Civil Liberties Union, a radical pacifist and internationalist, has been active in the fight for free speech since the beginning of the war. When the United States entered the war, he at once volunteered his services to the cause of civil liberties, severing his connection in civic work in St. Louis, Mo., where he had lived for ten years since his graduation from Harvard. He organized the National Civil Liberties Bureau to oppose conscription, aid conscientious objectors and defend persons prosecuted for their opinions against war. When he was called to service late in the war, he refused to obey the draft act and was sentenced to prison for one year. In addition to his sincere convictions to the cause of civil liberties, Mr. Baldwin is a dynamic and forceful speaker, certain to bring an interesting viewpoint to all who attend our Forum.

Admission will be free to members of the Center upon presentation of 1934 membership cards. To all others the charge will be twenty-five cents.

DR. CADMAN TO CLOSE SEASON'S FORUM ON APRIL 23rd

The famous preacher, Rev. Dr. S. Parkes Cadman, will be the speaker at the closing meeting of our Forum on Monday evening, April 23rd, at 8:15 o'clock.

Dr. Cadman needs no introduction to our Forum audience, having spoken from our platform on many previous occasions. He is known as one of the greatest

American orators and his messages are always interesting and inspiring.

MEN'S CLUB MEETING—APRIL 19th

The next meeting of the Men's Club is scheduled for Thursday evening, April 19th, at 8:30 o'clock.

The committee on arrangements, headed by Mr. H. J. Lipman, is making plans for a most elaborate program, consisting of surprise entertainment and refreshments. Five door prizes will be awarded to the lucky numbers.

Admission will be free upon presentation of your 1934 membership cards. Please bring cards with you. This rule will be strictly enforced.

CENTER BAZAAR TO OPEN SATURDAY EVENING, MAY 12th

The Annual Bazaar, arranged under the auspices of our Sisterhood, will open on Saturday evening, May 12th, and will continue up to and including Thursday evening, May 17th. Mrs. Phillip Brenner is the chairman of the committee in charge of the Bazaar Committee. Mr. Arthur Joseph is chairman of the Men's Division.

Members of the Center are urged to help in the success of this great undertaking in the following manner:

1. Donate or obtain merchandise to be sold at the Bazaar.
2. Place an "ad" in the Journal to be published in honor of the occasion or secure "ads" from your friends or business associates.
3. Notify the Center office of any service you may be able to render to assure the success of the Bazaar. We need the help and cooperation of each and every member of the Center—man or woman.

BEEFSTEAK DINNER—MAY 3rd

Under the auspices of our Social and Entertainment Committee, a Beefsteak Dinner will be given on Thursday evening, May 3rd (Lag B'Omer). The program will include high class Broadway entertainment and dance music by a leading orchestra.

The admission charge has been set at \$2.25 per person. The committee in charge of the affair, headed by Mr. Frank Levey as chairman, and Mr. Arthur Joseph, as vice-chairman, appeals to all the members of the Center to set aside that evening and arrange to be present. It is the hope of the committee to make this event a real social gathering for all members of the Center and their wives.

JUNIOR LEAGUE TO MEET SUNDAY EVENING

All members of the Junior League are requested to attend an important meeting this Sunday evening, April 15th, at 8:15 o'clock.

NEW MEMBERS

The following have applied for membership in the
Brooklyn Jewish Center:

Canick, Dr. Michael

Married
Physician
Residence—896 Park Place
Business—896 Park Place
Proposed by Henry Seinfeld

Chizner, Jack

Unmarried
Lawyer
Residence—1347 Eastern Parkway
Business—1347 Eastern Parkway
Proposed by Meyer Chizner

Deitzelzweig, Jack

Married
Underwear
Residence—598 Montgomery Street
Business—99 Madison Avenue, N. Y.
Proposed by Irving J. Gottlieb

Eidelberg, Nathan

Unmarried
Wholesale Provisions
Residence—240 East 92nd Street
Business—159 East 4th Street, N. Y.

Farber, Sydney

Married
Mfg. Metals
Residence—991 President Street
Business—15 Crosby Street, N. Y.
Proposed by A. H. Zirn

Levingson, Abraham

Married
Attorney
Residence—1 St. Paul's Court
Business 16 Court Street
Proposed by Isidor Fine and Louis Weinstock

Radutsky, Harry

Unmarried
Mfg. Confections
Residence—10 Blafour Place
Business—47 Varick Avenue
Proposed by Joseph Goldberg

Siegel, Martin A.

Married
Certified Public Accountant
Residence—79 Sunnyside Avenue
Business—15 Park Place, N. Y.
*Proposed by Martin M. Goldman and
William I. Siegel*

Wolfe, Miss Florence

Residence—368 Brooklyn Avenue
*Proposed by Mrs. A. Witty and Miss
Bluma Reibstein*

Weiss, Nat J.

Married
Advertising
Residence—1451—52nd Street
Business—1674 Broadway, N. Y.
Proposed by Isidor Fine and Joseph Goldberg

The following has applied for reinstatement as a mem-
ber of the Center:

Hurwitz, Jacob

Married
Manufacturer
Residence—240 Crown Street
Business—520 Eighth Avenue, N. Y.
Proposed by David Hurwitz

SISTERHOOD MEETING—THURSDAY, APRIL 19th

An important meeting of the Sisterhood of the Center
will be held on Thursday evening, April 19th.

Mrs. Phillip Brenner, President of the Center, takes
this means of appealing to all women of the Center to
please attend this meeting in order to discuss plans which
will insure the success of this year's Bazaar. Following
the business of the evening, the members of the Sister-
hood will be the guests of the Men's Club which meets
the same evening.

PERSONAL

Best wishes for a speedy and complete recovery are
extended to Mr. Morris Groden of 693 Montgomery St.

JUNIOR BOYS

Semi-annual elections were held recently and Herbert
Simon was elected president of the club. The new chair-
man of the Education Committee is Saul Liberman, the
Grievance Committee, Jerome Kurshan, and the Social
Committee, Jules Wiener.

The Junior Boys joined with the Junior Girls in the
sale of tickets for the Bufano Marionette show. The
proceeds, \$13.25 were turned over to a Brooklyn charity
as a Moos Chitim contribution.

The club is now engaged in arranging for a Lag
B'Omer affair to be held in the near future.

JUNIOR LEAGUE

The first big event of the newly reorganized Junior
League was the Monte Carlo night on Tuesday, April
3, 1934 at the Center. The dining hall was crowded to
capacity and the returns spelled good fortune for the
league. Beryl Finkelstein was in charge of the tables
and Jerry Jacobs was chairman of the committee in
charge of arrangements.

Plans are now being formulated for an annual dinner
dance to be held toward the close of the season.

SUNDAY AFTERNOON OUTING GROUP

The children of the Sunday Afternoon Outing Group
will attend the circus next Sunday afternoon, April 15th.
The members of the group are requested to assemble at
the Center at 1:15 o'clock sharp in order to reach the
Madison Square Garden in time for the show which
starts at 2 o'clock.

HEBREW SCHOOL PARENTS MEETING—APRIL 17th

Rabbi Louis Hammer will be the speaker at the next meeting of the Parent-Teachers Association of the Hebrew School on Tuesday evening, April 17th, at 8:15 o'clock. His subject will be: "The Bible from a Religious Point of View". A musical program will be rendered by Mr. Bernard Rolnick. Refreshments will be served.

Mrs. I. Wiener, President of the Association, extends a cordial invitation to all parents of Hebrew School children to attend the meeting.

HANDBALL DOUBLES TOURNAMENT

Entries for the Handball Doubles Tournament are now being received at 50c per team. File your entries with Mr. Sam Schoenfeld, Physical Training Director. Entries close Sunday, April 15th.

TWO PERFORMANCES OF "THREE CORNERED MOON" TO BE GIVEN BY THE CENTER PLAYERS

Under the leadership of Mr. Phil Gross, the Center Players will produce the Broadway and moving picture success "Three Cornered Moon" on Wednesday evening, May 2nd and on Saturday evening, May 5th.

At the opening performance on Wednesday evening (Lag B'Omer Eve) dancing will follow the production.

Admission will be 50c to Center members and 75c to non-members. Tickets may be obtained at the office of the Center.

THE "PEPS"

Now that Spring is here, the "Peps" have taken on

the gay spirit of the balmy season. That is, they're making plans which will materialize in the great outdoors. Namely, a hike, and a boat-ride up the Hudson. The hike will very likely be celebrated for Lag B'Omer.

The Junior Girls Club looks back upon a number of fine accomplishments. Among these accomplishments the publication of their paper "The Pep Rally" ranks very high. We recently published our second edition, and it was unanimously agreed that it was a splendid edition. Some articles were of historical importance, others were fictional, and others tickled our funny bone. One of our talented artistic members, Harriet Wiener, drew caricatures of all the girls in the club.

We have much to say about the "Peps" and we feel that all too soon, summer will be here. In the meantime we are "doing things".

Meetings are held every Saturday night at 8 o'clock for Center members from 13—15 years of age.

CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Samuel Strausberg upon the engagement of their daughter, Gertrude, to Mr. Stanley Kolbert of California.

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TRAVEL NOTES

(Continued from Page 4)

emotion as that night. A young, handsome chap, in khaki trousers and blue working shirt, was sitting at my side, with a violin in his hand, playing an impromptu accompaniment to the songs. I asked him whence he came. He has just graduated from one of the finest universities in Switzerland. But he is going to Palestine to become a Chalutz in one of the colonies in the Emek. Such is the type of the heroes who are rebuilding our national home!

WHEN one desires to understand what Palestine means to the Jew, let him observe the face of a Jew as he gets the first glimpse of the Land of Israel. I have watched the countenances of men and women as the steamer came into many a port. There is, of course, the delight of seeing land after being on sea for many days, and the expectancy of seeing new and interesting sights. But this delight is as nothing compared with the feeling the Jew gets when he beholds the first glimpse of Palestine. His face seems to take on a new aspect,—it just radiates with joy and happiness. I have seen many men who wiped tears that came to their eyes in such a moment. You seem to feel that they want to join in prayer,—a prayer of thanksgiving, the prayer of *She-he-chi Yanu*. It is the feeling of a heart that realizes one of its fondest dreams and hopes.

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AN OUTLINE OF JEWISH MARRIAGE

(Continued from Page 6)

One might say, what is the good of fine words, when the practical side of life is controlled by a halakic system where marriage is purchase? The answer is, Jewish life has always tempered halakah with agadah, law with prophecy, and in our own case, the effectiveness of this mixture is only too evident. Jewish home life seems to have followed the agadah along with the halakah. Tenderness and romance and sanctity are more characteristic of the relations between Jewish husbands and wives than are mastery and ownership. Monogamy has been the rule in Jewish homes throughout all the ages, despite the legality of polygamy. Concubinage was not known to the rabbis of the Talmud despite its acceptability to the law. Divorce is rare among Jewish couples, notwithstanding the freedom of divorce which the law grants the husband. The agadic side of the marriage institution has shaped not only the complexion of the institution itself but even forced the hand of the halakah to alter and to modify itself in accordance with the covenant ideal.

And the Halakah did alter itself largely to keep up with the aggadic ideal of marriage and also with the religious ideal of the individuality of every person. The court stepped in as the guardian of the woman and as the intermediary in all marriage terms between the groom's and the bride's families, and in that strategic position it exerted its influence in turning the purchase marriage into a legal covenant.

It retained the form and changed the content. It did away with the purchase price but retained the mohar. That is the two hundred zuzim was to be paid by the husband, but not as a bride price, rather as a court order. It was not to be paid in cash to the bride's family, nor was it to be paid at the marriage. It was set aside by the court, out of the husband's estate, to be paid to the wife in the case of the dissolution of the marriage either by death or divorce. This fund served to discourage divorce and more so as a protection to the woman in case of widowhood. They put many a curb on his control of her property and placed a lien on his entire estate for the safeguarding of her own property rights. Almost nothing was left of the original purchase price save the symbolic coin which he gives her at the marriage or the ring which has since universally become the substitute for the coin.

Apparently, they did not interfere with polygamy which was acceptable to the entire Orient and which constituted no serious problem to the Jews. They did seek to protect the wife's rights against encroachment by an additional wife. They permitted special memoranda to be introduced in the Ketubah stating that the husband agreed to monogamy. Finally, with the development of Jewish life in the Western countries, the court, headed by Rabbi Gershon Meor Hagolah, prohibited polygamy among Jews for a certain duration of time—until the end of the fifth millenium—which European Jewry immediately sanctioned and which extended of itself to our own day.

To discourage divorce further than by the discipline of the above-mentioned two hundred zuzim was not nec-

essary. Any further discouragement was left to the individual court, for since Tanaitic days the court became a party to divorce as to marriage. The husband's freedom to divorce his wife at will was thus curbed in a practical and efficient way. He had to show cause. But if cause is shown, the woman has as much right to divorce her husband as the husband has to divorce his wife. The court has been so liberal with the woman in the matter of divorce that one now wonders whose freedom is greater, the husband's or the wife's. She can divorce him if he has an objectionable profession or if he interferes with her social life or stands in the way between her and her parents or even if she proves to the satisfaction of the court that she recoils from him because of lack of affection.

No one who knows the spirit of the Jewish law of domestic relations or the spirit in the representative Jewish home can subscribe to a characterization of the Jewish marriage in its final development as purchase marriage.. Yet to say that it is definitely not a purchase marriage would be historically wrong. It is, as we said before, purchase marriage in form but covenant in content, or a purchase frame and a covenant picture in it. Now one may ask, do the frame and the picture suit each other? My answer is Yes and No. Yes, so long as in that picture was a Jewish court of recognized authority, with power of executing and enforcing its decisions. But definitely No, so long as the Jewish court is shorn of all power of legislation and progress and enforcement. When the court is out of the picture, the frame is too constricting and too limiting. Because of the slight survivals of the purchase marriage, even though it be in the framework of the institution, we still have the *agunah* problem among others, because it is still the husband who must divorce his wife, and without the husband the court is powerless.

(A second and concluding article of Dr. Epstein's historical survey of Jewish marriage will appear in the next issue of the Review.)

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The guest preacher at our services this Sabbath morning, April 14th, will be Rabbi Jacob Minkin of Brooklyn.

Rabbi Minkin, a graduate of the Jewish Theological Seminary in the same class with our Rabbi, has served prominent posts in Rochester, N. Y., and in the Washington Heights section of Manhattan. He is well known to many in our congregation through his brilliant writings which frequently appear in many of the periodicals. He is regarded as one of the ablest and most learned of our preachers. He will preach on the Weekly Portion of the Torah.

The sermon will be delivered at 10:30 o'clock.
Rev. Samuel Kantor will officiate.

THE SABBATH

Kindling of Candles at 6:10 o'clock.

Friday Evening Services at 6:15 o'clock.

Sabbath Morning Services (Parsha Shemini) will commence at 8:45 o'clock.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 6:20 P. M.

MEN'S CLUB MEETING HUGE SUCCESS

The abundance of laughter and applause of some three hundred members of the Center one Thursday evening last month, expressed beyond a doubt the audience's satisfaction. There was plenty of justification for this enthusiasm, for the results obtained were beyond the hopes of even the most optimistic.

Meetings are often too serious and even dry. Not so with the Men's Club. Our Master of Ceremonies, Dr. Sims, started the festivities in his own inimitable manner and before long, the men kept up an almost incessant round of applause. Miss Sadie Banks displayed a flexible, experienced dramatic gift and a voice of good quality. Banjo Wallace revived some of the good old songs and had the crowd singing everything but "school days." Chigi received the unanimous approval of all present. His voice is big, deep and well-managed. As our Master of Ceremonies very appropriately stated, "He lets you know he is a man".

A Parker Pen and two week-ends to the Hotel Brickman were given as prizes to the holders of the lucky numbers.

The traffic had to be regulated for the refreshments but in spite of the unexpected large turnout, no one went home hungry and not a frankfurter was served cold.

The next Men's Club meeting will be held on Thursday evening, April 19th at 8:30 o'clock.

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Sowing The Seeds Of Death (Continued from Page 7)

supremacy between current economic or religious forces in Palestine, as many contend, that by no means constitutes a satisfactory answer to the Jewish People for what is occurring there. For let it not be forgotten that the interests of the Jewish People with respect to Palestine is paramount to the interests of the present Palestinian Jewish community. Nor are the present-day Zionist Parties co-extensive with the Jewish People. Let it be remembered, too, that the Balfour Declaration was addressed to the Jewish People, and not to the Jewish community in Palestine, or to the Zionist Parties. In our relations with the Mandatory Power in Palestine we have had again and again to stress the point that the Jewish People as a whole have rights in Palestine. Precisely for that reason, the Jewish Agency was named to act in behalf of the Jewish People as a whole. Apparently, we must now drive that fact home to the Zionists themselves—to remind the Parties that, over and above their Party interests or the immediate interests of the present Yishuv in Palestine, stands the interest of the Jewish People in Palestine, the largest part of whom are not identified with either Histadruth, Revisionists or Mizrachi.

It is this larger concern of the Jewish People in the development of Palestine as the Jewish National Home which must be vigorously asserted against the destructive war now in progress.

If the Parties reply, as they do, that the Party system is the basis of all modern democratic forms of Government, then let them also accept the logical sequence of that promise, namely, that minority Parties submit to the Government of the majority Parties, even though they may continue in constitutional ways to oppose the existing Government.

I do not wish to go into the details of the deplorable disputes between the Parties. We are not in possession of all the facts to enable us to come to a just conclusion with regard to them. And if we had the facts, we could not settle the differences here. Moreover, I think the purpose we have in mind will be little served by dwelling on the differences. But this much needs to be said:

If the Parties, whatever their differences may be, would confine their opposition to constitutional forms, there would be no reason for complaint. But when Parties or members of an organization openly defy duly constituted and elected authority, and refuse to support official organs, they violate the elementary rules of democratic conduct and sow the seeds of death for the Organization. There are those who say that the conflict is essentially and inevitably an economic class struggle. If that be true, I confess, I see little hope for a rapprochement between the Parties, but let us not be too quick to diagnose the case as such. I seriously question that it is so. Let the situation be carefully weighed and examined. Let both the Parties subject themselves to honest self-examination and self-criticism. Perhaps it will be found that the fault lies in conduct which can be corrected.

I am not at all convinced that the differences between Mizrachi and Histadruth are such as cannot be adjusted and lead to mutual cooperation, but this subject must be approached in a mutually conciliatory frame of mind.

If their complaint is well founded that open offense is being given to traditional Judaism in Zionist institutions in Palestine, then that should be corrected.

Already, at the Second Zionist Congress, the question was raised and a resolution was adopted emphasizing the point that it is the duty of the Zionist Organization not to offend the scruples of the Orthodox or "Gezetzestreuen", as they preferred to be called. This resolution was reiterated at subsequent Congresses, and Herzl himself made clear that Zionists would never offend the religious feelings of the Orthodox. I am not passing judgment on the facts, but if that is the aim of Mizrachi, then a way should be found to remove the cause for grievance, and it can be found. I know there are leaders within Histadruth who are reasonable and who have understanding for the feelings of religious Jews.

There must be men within our movement who may be relied upon to be just and fair. If at the present sessions of the Actions Committee the matter cannot be settled, let them be constituted a Commission to deal with the matter. Let them be empowered to go deeply and earnestly into the situation with the aim of bringing order out of the chaos, and of securing the loyal cooperation of those elements ready and willing to serve the cause and to obey the constitution of the World Zionist Organization, the decisions of the World Zionist Congress, and the other authoritative organs of the Jewish Agency.

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GATHERED FOR REVIEW

(Continued from Page 8)

government, the leaders of public opinion, both Jew and Gentile, ought to take steps to prevent any possibility of a repetition in this country of the feuds which have arisen in Germany. If they fail in that duty then it is certain that the public will take the matter into its own hands. In that event, with a full consciousness of the dangerous possibility which may then arise, I shall unhesitatingly place myself on the side of the public."

* * *

LOYD GEORGE observed in a recent article in the "Sunday Dispatch" that—"there is an impression that the Jew hunt has been called off," and followed this elegant expression with an attack on Sir Austen Chamberlain for his criticism of the Nazi government. As a result he has been receiving a stream of informative letters, among them one from the brilliant author, Philip Guedalla. He replied to Mr. Guedalla as follows:

"I am sorry to hear that there is no foundation for the reports that reached me that Hitler was toning down his attack on Israel. I was under the impression that it was that savage, Goering, who was responsible for most of these ferocities, and that Hitler was gradually fighting him down. If you have any evidence to the contrary I wish you would let me have it. His, what I call quota arrangements for the professions, I do not expect him to modify. Having regard to his followers I am afraid that is more than I can expect. I was thinking rather of outrages, and the active and cruel persecutions which marked the first outburst."

It is strange what a tendency there is to cleanse Hitler of the blame for the atrocities committed by the National Socialist party, and to believe that he was forced into these actions by his colleagues. It seems to be forgotten that there is a book called "Mein Kampf", that Adolph Hitler is its author, and that it was written before the "revolution" which brought the Nazis to power.

* * *

IN speaking before the Anglo-Palestine Club in London last month Sir Austen Chamberlain recalled that Oliver Cromwell had said: "Great is my sympathy with this poor people whom God chose and to whom He gave the Law," and went on to say: "I would like to ask the German people where do they expect to stand in the counsels of the world, in the estimate of other nations, if within the German boundary there are German citizens held in bondage, if Israel in Germany is to suffer a new captivity? Can Germany afford to disregard an opinion which is common to the civilized world? . . . I find it very difficult to speak without passion on something which I feel so deeply and which stirs all that I inherit from my forbears—the love of liberty, of assertion of the right of man to think and worship as he will and not be denied his place as citizen because of the particular creed which he follows . . ." And in conclusion he said: "Be of good cheer. Among your qualities is a power of stubborn resistance—a resistance as patient, silent and stubborn against wrong as that of any other race in the world. And on this occasion, unlike some former times of trial and persecution, all that is best in the world, all that has the future of the world in its keeping, is on your side and supports your Cause."

Such words have yet to be heard from the Cabinet in Washington.

Coming Events At The Center

•

Monday Evening, April 16th—

Forum Lecture—Roger Baldwin will speak on: "The New Deal; Towards Socialism or Fascism?"

Tuesday Evening, April 17th—

Under the auspices of the Parent-Teachers Association of the Hebrew School, Rabbi Louis Hammer will speak on: "The Bible from a Religious Point of View".

Thursday Evening, April 19th—

Meeting of the Men's Club of the Center. Important meeting of the Sisterhood.

Monday Evening, April 23rd—

Closing Forum of the season. Speaker: Rev. Dr. S. Parkes Cadman.

Tuesday Evening, April 24th—

Under the auspices of the Parent-Teachers Association of the Center Academy, Prof. Frieda Wunderlich of Germany will speak on "Background of Recent German History."

Tuesday Evening, May 1st—

Dinner in the interests of the United Jewish Appeal.

Wednesday Evening, May 2nd—

First performance of the "Three Cornered Moon" by the Center Players.

Thursday Evening, May 3rd—

Beefsteak Dinner of the Center.

Saturday Evening, May 5th—

Repeat performance of the "Three Cornered Moon".

Saturday Evening, May 12th—

to and including May 17th — Annual Bazaar of the Center Sisterhood.

The State of the Jewish Community in Vienna Today

(Continued from Page 9)

the finest in Europe. The Superintendent is a former army surgeon. There is a homely atmosphere about the institution, though it must be admitted that the discipline is below London standards.

The two Jewish orphanages, for boys and girls, are also magnificently equipped, and the excellent surroundings in which they are brought up must have an inspiring influence on the youngsters fortunate enough (in one sense) to be admitted to these institutions. In conjunction with the orphanage there is work on behalf of friendless Jewish children whose parents, through poverty or other causes, are unable to provide satisfactorily for them.

EQUALLY capacious is the communal *Versorgungsanstalt* which combines the functions of a convalescent home and a home for the aged. The demands upon its accommodation are far in excess of the available resources.

A great deal is done for sick children, and one of the most delightful institutions supported by the community is an open-air home for delicate children, which achieves remarkable results in restoring them to health.

The Vienna Jewish community is very mixed. It is noteworthy that many of those who give valuable communal service on the social and charitable side take little interest in its religious objects. Kashruth is a dead letter for an enormous section of Viennese Jewry. Sabbath observance is equally extinct for them. It is curious to read in communal publications references to the "religious" section, as if they represent a strange and exotic type of Jew, who has stepped out of the Middle Ages and more properly belongs to a museum.

But it is not easy to characterize Vienna Jewry in any one phrase. It is very cosmopolitan, and is probably more mixed both in type and countries of origin than any other Jewish aggregation on the continent. One has only to walk on the broad promenade by the Danube Canal on a Saturday or Sunday morning to see types so mixed that only a Zionist Congress one would imagine could bring them together. Here are Poles and Hungarians and Roumanians and Czechs and Russians, rubbing shoulders with *Assimilanten* of an exaggerated western stamp, and one can hear all manner of Jewish accents and tongues and dialects. No wonder the general population regards the Jews as "foreigners," lumping them all together under this general description.

THERE are six big communal synagogues, a Sefardi synagogue and some eighty smaller places of worship with about 30,000 seats. On the high festivals the community makes provision in halls for some 25,000 further worshippers in addition to those that are provided privately. Grants are only made to small places of worship when they have been in existence for three years. This regulation was necessary to check mushroom growths and the fissiparous tendencies which are as much a feature in Vienna as in other communities.

The community maintains a very considerable apparatus for religious instruction. Thus it arranges for the Hebrew and religious education of all the Jewish children attending public elementary schools and supports a remarkable list of institutions and societies all aiming at the religious, intellectual or physical training of young

people.

There is a Jewish museum and a communal library which contains some 120,000 volumes and has thousands of readers annually. The library undertakes the issue of useful Jewish publications. The MS. collection of the library is considerable, and is much used by scholars all over the world.

Special mention should be made of the wonderful cemetery owned by the community which has been acquired since the war, and contains a ceremonial hall of great architectural beauty.

The poverty with which a large section of Viennese Jewry is beset involves many social problems. Before the war the community possessed valuable endowments for these and general charitable purposes. The depreciation of money has caused the majority of these to shrink to infinitesimal proportions or to disappear altogether. Legislation specially passed to deal with such cases led the community to reorganize these *Stiftungen*, and on the principle of *cy près* to apply them as nearly as possible to the original purposes of the founders.

THE problem of the *Schnorrer* is one which the community has managed to solve by means of an extensive register and by encouraging the community to apply to headquarters for information. A fund is maintained for the grant of small loans without interest. Prior to the war there was a Hirsch foundation for this purpose similar to that administered by the London Board of Guardians, but the capital became depreciated and practically disappeared. An arrangement has been made with a large insurance company for the granting of small insurances on favourable terms and this system works very well under communal supervision. In addition to the students' meals provision is made for meals for needy children. Indeed, the work on behalf of children is one of the best features of the social and charitable work of the community. Another useful piece of work is the maintenance of an apprentices' home by which places are found for poor boys in handicrafts and other callings, and are supported until able to fend for themselves.

A very valuable adjunct to the communal organization and its activities is provided by the B'nai Brith lodges which not only keep within the Jewish fold many who might otherwise drift away, but also focus much of the voluntary Jewish charity of Vienna Jewry. The lodges make themselves responsible in whole or in part for the upkeep of several of the Jewish institutions, and foster a good deal of intellectual activity. For tactical reasons, the B'nai Brith eschews the name "lodge," and favours the description "society," but in other respects the Order is on all fours with branches in other lands. The headquarters are not on the same scale as those in Berlin, for example, being located in a large flat, but I was impressed by the multitudinous activities carried on under the auspices of the Order in Vienna.

The Allianz, an organization similar to our Anglo-Jewish Association, exists for the purpose of rendering aid to the victims of persecution, and possesses considerable funds. It has latterly been devoting an increased proportion of its expenditure to Austrian Jewish needs, and there seems unhappily considerable possibility that this policy may become more than ever justified.

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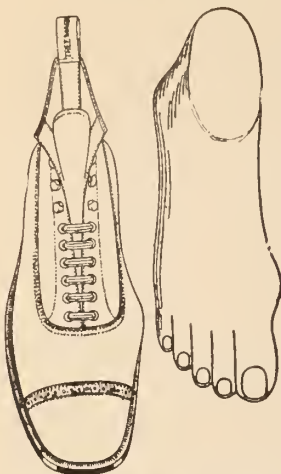


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